

The Function and Authority of Ulemas in Rehabillitation and Reconstruction Through Psycoreligious Therapy and Rehabillitation Method in Aceh, Indonesia

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The Function and Authority of Ulemas in Rehabilitation and Reconstruction through Psycho-religious Therapy and Rehabilitation Methods in Aceh, Indonesia

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Abstract: Religion is present in the midst of human beings with the promise of pledges to build a civil society or ideal society, a better, civilized, safe, peaceful, and prosperous life. The consequence of these religious promises is that all religions must be ready to be tested by the court of history. If it fails to fulfill its promises, certainly that religion will be sued and abandoned. The word "rehabilitation" is derived from the word "rehab" which means to recover; things to recover (fix/correct) as before; reimbursement of a good name by law; ¹¹ewal. Thus the definition of "rehabilitation" is "The process of recovery and repair of all losses and damages caused by the earthquake and tsunami disaster in Aceh". ulemas did not play a role, arguing that the atmosphere of the conflict was very tense, causing them not to be involved. Another reasons, because there are some ulemas (MPU) that are never invited by the Government of Aceh in rehabilitating and reconstructing of Aceh. Therefore, some Acehese ulemas (MPUs) feel that the Acehese government has not sincerely made the Acehese ulemas as equal partners in giving local policy considerations. The opinion of the majority of informants said that when the conflict was going on and the onset of the earthquake and tsunami was under way, the ulemas did not play a role. Their reason, for fear of being targeted by irresponsible people and some Acehese ulemas and their families was also affected by the disaster.

Keywords: Al Quran; rehabilitation and reconstruction; ulema; psychoreligious therapy

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I. INTRODUCTION

The potential of religion is quite important in producing integration or conflict in society. Even forming a religious and civic organization is a must in creating integrity and peace in Aceh. Religion is present in the midst of human beings with the promise of pledges to build a civil society or ideal society, a better, civilized, safe, peaceful, and prosperous life. The consequence of these religious promises is that all religions must be ready to be tested by the court of history. If it fails to fulfill its promises, certainly that religion will be sued and abandoned. Besides offering promises, religion is also like the glasses with which the faithful will see and interpret the world around and construct the reality of the world. Although physically invisible, religious beliefs and understandings are very influential on the people's lives. Islam as a heavenly religion remains a commitment to the above promises, as the Words of Allah SWT:

Meaning; "You are the best people born to humans, telling the ma'rf, and preventing from the evil, and believe in Allah." The Supreme Word in this holy book is the vision of the clergy to appear to be the best people. This is due to his commitment to always uphold the good and eradicate all evil, as well as a promise of Islam that must be realized by scholars and Muslims in upholding the good, rehabilitate and reconstruct human damage.

Islam as a universal religion has brought guidance about the kindness and peace on earth. God's instructions remain the same at all times, in whatever state these instructions are passed on to man in the same way. The message that we should believe in Allah SWT, and do good according to our faith. This is what religion has to offer to humanity in all ages and in all circumstances, and that is what is meant by *d³n*. According to H Husein, Islam is a religion that rules the virtue, prevents evil, leads to good things and prevents all bad things. Islam requires that human affairs are set in a fair and clean way of all forms of evil deeds. The understanding of Islam is what these ulemas have done in the rehabilitation and reconstruction of Aceh because "The struggle mission of Aceh clerics in the past history and the effort to restore its present dignity is basically based on religion or Islamic law. Religion for the people of Aceh is not just a symbol of struggle and politics, but the ultimate goal of the struggle itself. Now the people of Aceh have returned to their Islamic identity".

Ideally, the ulemas of Aceh are responsible for the Aceh rehabilitation and reconstruction process, as Aceh and its communities have suffered damage and losses that needs to be improved. But in reality, there are

still some *ulemas* (MPUs) who are not involved in it. Many disaster victims become stress, trauma, depression, phobia, crazy, and desperate that need to be treated, both in religious therapy and in medical therapy. However, in reality, there are still some of Aceh *ulemas* do not do the holistic religious therapy to the disaster victims. In fact, it is very difficult to rehabilitate Aceh if the condition of the community is still much revenge, hurt, physical and mental, due to the murder, rape, and torture as well as the tsunami disaster. It is also impossible if the condition of the people who are ill souls will live safely, happily and prosperously. Therefore, the role of the *ulemas* is very important in building the mental awareness of the victims of the conflict and the tsunami disaster in Aceh. The behavior of the *ulemas* is always an example and a role model. The *ulemas* speech has always been a guide and guidance of the society. The *ulemas* are the lamp of the people and has a respectable charisma in the society. But in reality the role is partly fading.

The *Ulemas* of Aceh (MPU) as a driver of consciousness, and the enlightenment of the disaster victims in Aceh, should be involved. The *Ulemas* of Aceh as a driving force, motivator and community dynamics towards the improvement and the development has a strategic role in Aceh's rehabilitation and reconstruction process. But their thoughts and roles are diminishing, isolated and marginalized, and even they are viewed as potential rivals, which can demolish the foundation of a nationalist state in Aceh. Even more ironic, the existence of *ulemas* in Aceh is often the target of distrust, terror, intimidation and suspicion of opposing governmental discretion.

II. LITERATURE REVIEW

2.1 A Brief History of Aceh and Its Government

The history of Aceh is hard to tell for sure, because it is still a hidden mystery. Almost all historians in Southeast Asia have argued that it is difficult to obtain an accurate source of information on the origin of the Acehnese name. However, there are several sources that can be used as a basis for Aceh's origins. In the history of Kedah, Marong Mahawangsa, +1220 M. (517 H) Aceh is referred to as a country on the Perca Island Coast (Sumatra). A Portuguese Barbarosa 1516 M (922 H) said that the Europeans who came to this area called "Achem". In Chinese history (1618 AD) called Aceh as A-tse. The older form is Taji or Tashi, for the Chinese means "Negeri Silam", or the title to "Pasai country", Pa becomes Ta.

In other sources, it is explained about the origin of the Acehnese name contained in the book of Pegu nation (*Hindia Belakang*) which tells that the trip of Buddha to Indo-China and Malay Archipelago. They looked upon the mountains on the island of Sumatra, a multicolored light beam from the mountain, so they shouted: "Acchera brick" (*Atjaram brick bho* which means how wonderful). So, from the words that is likely to be the origin of the name "Aceh". The luminous mountain was told to be located near Pasai which now no longer exists, having been shot destroyed by cannons of a Portuguese warship. According to J. Kreemer in his book "Atjeh" (Leiden, 1922) argues that the Kingdom of Aceh before the year 1500 has stood strong and magnificent. The kingdom covers the whole of Aceh and the name is also used as the name of the harbor which came to be known as Ta Raja.

2.2 The Meaning of Rehabilitation and Reconstruction of Aceh

The devastating earthquake and tsunami occurred in Aceh on December 26, 2004, causing some Acehnese people disappeared and died, as well as experiencing shocks in various aspects of social, economic, cultural, public and nonpublic infrastructure. In an effort to recover the devastated Aceh due to the conflict, the earthquake and tsunami disaster was called "rehabilitation". The attempt to build and reconstruct all the damage and losses caused by the disaster is called "reconstruction".

The word "rehabilitation" is derived from the word "rehab" which means to recover; things to recover (fix/correct) as before; reimbursement of a good name by law; renewal. Thus the definition of "rehabilitation" is "The process of recovery and repair of all losses and damages caused by the earthquake and tsunami disaster in Aceh". While the word "reconstruction" comes from the word "reckon" which means "rearranged", then "reconstruction is a rearrangement; demonstration (re-example by previous behavior/action/repetition as before). Thus the meaning of "reconstruction" is "The process of reconstructing all losses and damages caused by the earthquake and tsunami disaster in Aceh, resulting in the restoration, preparation and redevelopment of a new and dignified Aceh."

Prof. Dr. Tgk. H. Muslim Ibrahim, MA explains the definition of rehabilitation is "Efforts to repair and rescue Aceh from the earthquake and tsunami that has devastated part of Nanggroe Aceh Darussalam which is a temptation of Allah SWT which cannot be separated from human behavior on the surface of this earth. The meaning of repair and salvation is in the mental, moral, behavioral and cultural of Aceh people who have been victimized by the calamity and trials given by God". Meanwhile the meaning of reconstruction is "Efforts to create new buildings due to the earthquake and tsunami that has collapsed, damaged and destroyed". Reconstruction is a strategy to complete a number of infrastructure rebuilding in Aceh. Even the reconstruction is an attempt to accelerate the rebuilding of some alternative roads connecting the North and East Coast with the West and South Coast while maintaining ecological and environmental considerations.

The meaning of Aceh's development is not only material-physical development, that is infrastructure development such as building construction, spatial planning, roads, ports, and other forms of building, but also the development in the spiritual sphere, that is non-infrastructure development such as mental and moral, ethics, faith, science, worship and spiritual needs of the Acehnese people. Both types of development are absolutely necessary in the rehabilitation and reconstruction of the Acehnese people.

III. DISCUSSION

The role of the *ulemas* in providing psycho-religious therapy and rehabilitation is very important, recalling that the majority of Acehnese people who became the victims of the earthquake and tsunami are Muslims. In Islam, there are Alqur'an verses and Hadith containing guidance on how in this life man is free from anxiety, tension, and trauma. And also it can be found in prayers that essentially plead with Allah SWT, that in this life be given peace, prosperity and salvation in the world and the hereafter. Therefore, Howard Clinebell (1980) mentions that in everyone self there are basic spiritual needs.

With the spiritual basic need that every human has, then it will gain salvation and peace of soul (spiritual). Because salvation and peace of the soul itself is obtained by adhering to the "rope" of Allah (the religion of Islam) as the Words of Allah SWT:

Meaning: "*And hold fast to the rope of Allah, and do not divorce*" (Q., S., Ali Imran: 103).

The words of Allah SWT in the verse above, contains the command to hold (*i'tashimu*), to God's rope that serves to prevent someone from falling. The word "*habl*" means "straps" is what is used to tie something to lift it up or down it down so that something does not slip or fall. In order for the man to not fall, the Qur'an as a guide for the salvation of human beings in the world and hereafter, according to the Qur'anic references, scholars use spiritual therapy and rehabilitation methods (psychoreligious), such as saying *dhikr* (prayer), recitation, prayer, fasting, and deepening of religion. With such methods, disaster victims can recover, be healthy and awaken, so they can socialize normally in society.

3.1 Method of Talkin Dhikr

The method of *talqin dhikr* is a method of religious therapy and rehabilitation conducted by *ulemas* to teach, to create, to build and to restore victims of trauma, stress, fall and damage due to conflict, tsunami earthquake and tsunami, by conducting spiritual instruction and always remember (*dhikr*) to Allah SWT. In general, there are some self-awareness processes through this *talkin dhikr* method which can be described as follows:

a. *Talkin*, is a verbal word form derived from the verb "*laqqana*" "portray", or "inspire", (insinuating indirectly).

In *Kamus Besar Bahasa Indonesia* it is explained that *talkin* is a matter of giving or reciting the *shahadah* near the person who is about to die or in the form of a prayer for the newly buried society. In the term jurisprudence, *talkin* means the guidance of uttering a sincere sentence, (*La Illaha illallah* = no god but Allah) or a *shahada* sentence given to a believer who has revealed signs of death or in a state of *sakratulmaut*. The purpose of this guidance is to remind the deceased person of "monotheism," so that the ending of speech that comes out of his mouth is the *tawheed* sentence, "*La Illaha illallah*".

In this method, the Acehnese *ulemas* conducted a teaching therapy or a spiritual instruction to the survivors of the disaster, but a few days later, they died, so the *ulemas* did *talkin* to the person who would die from the disaster. Even some Acehnese *ulemas* give the guidance "*La Illaha illallah*" to the deceased person, when the corpse is just buried. However, this method of *talkin* therapy is not only aimed at the victims of the disaster that will die or to the newly inserted into the grave, but also addressed to the victims of the disaster that is still undergoing rehabilitation, which is directly handled by the *ulama* as spiritual instruction or guidance and instruction, so that they are made aware again by saying the *tauhid* sentence after the earthquake and tsunami that befell them. They are still allowed by Allah and saved from the clutches of death that frown upon their souls.

b. *Dhikr*, is a method of therapy and spiritual rehabilitation in approaching as closely as possible to Allah SWT. Mentioning the names of Allah SWT or some formula of sacred sentences are under the guidance of the *ulemas*. The term *dhikr* is derived from the Arabic word *dhikr* which means mentioning, telling, remembering, understanding, and good deeds. The speech, body movement, and vibration of the heart in accordance with the ways that are taught religion, in order to get closer as possible to Allah SWT, so that with the vibration that the hearts of the victims of the disaster became calm and serene. The opinion of the Acehnese *ulemas* is very reasonable, because it is in perfect harmony with the Words of Allah SWT, in Alqur'an:

Meaning: "*Are those who believe and whose hearts are secure in remembrance of Allah. Remember, just by remembering Allah is the heart of peace*" (Q., S., Ar-Ra'd/13:28).

Based on the above verse, it is clear that *dhikr* is the command of Allah SWT, in remembrance of Him, in the form of verbal expressions containing praise, gratitude, and prayer to Allah SWT, which reveals a clearer voice to guide. For example, by reading *tahlil* (saying sentence $l \pm il \pm ha \text{ ill } \pm h$) = "there is no god but Allah". *Tasbih* (say the *subhanallah*) = "Glory to Allah". *Takbir* (say *Allahu Akbar*) = Allah is the Greatest, reciting

Alqur'an, prayer and other *dhikrs*. The first of these *dhikrs* is pronounced with clear and obvious oral, without the memory of the heart, this method is called *dhikr Jali*. In *dhikr khaf*, and remembrance by the whole soul, outward and spiritual, is called *dhikr hakiki*. Such *dhikr* methods are what the Acehese *ulemas* in commemoration and the restoration of the victims who experience mental and mental shock from conflict, earthquake and tsunami in Aceh. With this *dhikr*, their hearts and minds, always remember and mention the name of Allah swt, so that it can restore the mental awareness of the victims.

In implementing this therapy and rehabilitation method, the Aceh *Ulemas* (MPU) play a role in teaching victims of conflict, earthquake and tsunami, by always remembering Allah. Because according to Tgk. H. Ahmad Rivai, Tgk. H. Mustafa Sarong, Tgk. H. Moh Ali Djadun, and Tgk. Abdurahman Lamno, *dhikr* is very important and useful for prevention, healing of illness, and survival. Even with *dhikr* as a charity worship, not only to mentor and rehabilitate the mentally disastressed people alone, but the Acehese clergy themselves still remember Allah for such a disaster in Aceh. With remembrance always remember Allah SWT, for that incredible event. Mentioning the name "Allah, Allah, Allah ..." continuously, this means the aspect of mind, feeling, and will grow back to being fully directed to Allah swt. This is where the main role of the Aceh clerics is to act as a direct therapeutic and mental rehabilitation to the victims of the disaster.

With the *dhikr khafz* which is taught by the *ulemas*, then practiced by the victims of disasters which are not only speech, but always remembered in the heart, as Masruhi Sudiro mentions that this *dhikr khafz* is a *dhikr* which is not only speech, but is remembered in the heart. This *dhikr* is called "that comes to mind and is not eaten by the ear" This method of *dhikr khafz* is done by M. Adam AR., a survivor of the tsunami of Aceh.

M. Adam AR., Said that he could survive the disaster, because in his heart he always remembers to Allah. Only with *dhikr* and prayer according to him can bring to salvation from the grip of death befall him. It turned out that his conviction was proven, that he could survive the devastating tsunami waves, he kept running from the chase of the tsunami waves, as the wife of Ratni Subangsih, and her son could not run, so the tsunami wave hit them. But on the Power and Will of Allah The Almighty, they too could survive the grip of death that will frown his life. M. Adam AR, continued to run while reciting in his heart for salvation, both himself for the wife of the child and his family. His wife Ratna could be stranded by the sea, while her son hanged on a tree, so the SAR Team could find him. Yet all that, according to them is the blessing of *dhikr* and prayer, which is fully devoted to the Divine Omnipotence. M. Adam, AR., as a witness to the history of the tsunami in Aceh, and he tried to help the victims with inseparable with the *dhikr* and prayer in his heart and mind always poured only to Allah SWT.

According to M. Adam, AR, when the tsunami came, everyone thought of themselves to save themselves. Then after the tsunami subsided there was help and helped from other survivors. In the therapy and mental rehabilitation of survivors, according to M. Adam AR, there are the role of *ulamas* (MPU), psychologists, doctors, TNI, and NGOs. The victims were told to tell again about the tsunami that happened to themselves and their families. Then they gave advice, and taught them *dhikr* and prayer. However, M. Adam AR does not know exactly whether the Acehese *ulamas* are giving advice, *dhikr* and prayers to the victims of Aceh MPU institutions, or *ulamas* outside the Aceh MPU institutions. Because this is not a serious concern for him, which is clear, according to him there are scholars who play the role of giving advice, remembrance and prayers to the victims, to remain patient and put on trust to Allah SWT.

3.3 Method of Reading Alqur'an and Hadith

Besides the Acehese *ulamas* teach the *talkin dhikr* and prayer, they also teach reading Alquran and Hadith as spiritual mental therapy and religious rehabilitation to the victims of the Aceh conflict, earthquake and tsunami. Due to reproduce reading Alqur'an and Hadith in addition as a worship that can get closer to Allah SWT, also every verse of the Alqur'an that is recited can be the antidote for the soul of the faithful and do good deeds. According to, Sheikh Said Abdul Azhim, that in the Alqur'an and Sunnah there are deterrents and remedies for sadness and depression. Among the depression medications are piety and good deeds. *Taqwa* means keeping away from God's wrath and punishment. By multiplying the reading of the Alqur'an can keep us from anger, doom, fear and therapy for the victims.

According to Fazlur Rahman, all verses of Alqur'an relate to piety. This concept of piety can be explained by the term "conscience". Thus, piety means robustness in moral tensions or in the "prescribed boundaries of God", and does not destabilize, or "violate" those limits. So righteous deeds are worshiping God and thus, Alqur'an and sunnah call for sound moral therapy. The Alqur'an and Sunnah do not want torture, dissolves in sadness, stress and depression. Therefore, the Acehese *ulemas* teach the Alqur'an and the Hadith to the victims, so that they will recover from the shock of the conflict, the earthquake and tsunami that devastated them. Ramli Sufi, one of the victims of the conflict, felt that reading the Alqur'an and the Sunnah of the Prophet may provide coolness and peace in his heart. Because during the conflict in Aceh, it is arguable that the role of *ulemas* is almost nonexistent, not even caring about the affairs of others, only taking care of themselves, for fear of being targeted by strangers, fear, anxiety and fear of being killed always enveloping the hearts and minds of every Acehese people.

By reading and understanding the contents of Alqur'an and Sunnah of the Prophet (PBUH), the fear, anxiety and worries can be cured. Ramli Sufi spread Alqur'an with his commentary to the community as a book of advice and guidance in the face of conflict. By reading Alqur'an and Sunnah, we will know that it is sinful if killing people for no apparent reason that will surely be rewarded by Allah the Almighty, even more heavily His torment. According to M. Talib, one of the survivors of the Aceh Jaya tsunami, the *ulemas* are the tools in performing therapy and religious rehabilitation. This is seen from the sincerity, sincerity, sacrifice of time, energy, and his mind in giving sermons, *tausiyah*, teach Alqur'an and Hadith to the victims of disaster, both in *mushallas*, and mosques, as well as in the barracks of their refugees. By reading Alqur'an and Hadith relating to faith, piety, patience, charity worship, *tawakkal*, disaster, and others, can provide a heart-warming and revive the spirit of life for the affected people of Aceh.

3.3 Method of Prayer

Prayer is the most effective method of therapy for conflict and tsunami victims. With prayer, the heart becomes calm and *istiqamah* in remembrance of Allah, according to the Words of Allah which reads:

Meaning: "Surely I am Allah, there is no God besides Me, therefore worship me and establish prayer to remember me" (Q. S. al-Baqarah / 20: 14).

Recalling and mentioning of Allah SWT, begins from *takbir* until the full *dhikir* prayer activity, standing, bowing, prostration and sitting on the path of the Messenger of Allah, because of the Messenger of Allah, exemplifies the correct order of the prayers. Only the believers always perform and miss the prayer. For believing the *adzan* is the most beautiful musical tone. *Adzan* for him is not the call of *muadzin*, but the call of Allah, he loves Allah SWT. The lover who always wants to meet his beloved and worship is the encounter and the attitude between slaves with the *Khalik*. This is in harmony with His Words which reads:

Meaning: "Those who believe that they will meet their Lord and that they will return to Him" (Q., S., Al-Baqarah / 2: 46).

According to Dadang Hawari, "From the perspective of mental health, prayer (*shalat*) is the fulfillment of one's essential spiritual necessities for spiritual/spiritual endurance in facing various depressions and stresses of life". For the person who performs *khusyu'* prayers, understands, and understands what is read, perfect terms and harmony, will benefit greatly from the *shalat* he does, including the peace of mind, the safe and the secure, and the virtuous every aspect of life and life.

H. A. Saboe, Master of the University of Padjadjaran, "From the point of view of health science, every movement, every attitude, and every change in motion and attitude, at the time of praying, is the most perfect, in maintaining our body. Every deviation from attitudes, behaviors and bodily movements has been exemplified by the Holy Prophet, not justified. "Every movement in prayer is a means of spiritual therapy and rehabilitation for health. It includes all movements with the aim of enhancing the power of body performance.

The above argument, asserted by the Head of the MPU of Banda Aceh City, that the *shalat* on the side as a compulsory worship to Allah SWT, is also a spiritual therapy and rehabilitation that aims to heal the health of Acehese people due to the Aceh earthquake and tsunami. With the five-day prayers and the addition of the other circumcision, if performed with a special and correct manner as exemplified by the Prophet Muhammad PBUH, then the victims of the disaster will be able to restore their physical and mental resilience in the face of disasters, trauma and stress-induced disasters which has fallen upon them. With the therapy and rehabilitation of *shalat* worship guided by Aceh clerics, it can gain the peace of mind and mind they do every day, this means that her immunity in the face of earthquake and tsunami, traumatic and stress increases, and ultimately they will recover.

3.4. Fasting Method

If fasting is conducted seriously and earnestly by disaster victims in accordance with the guidance of Islamic teachings, it will be able to recover their physical and mental from the trauma and stress of life. According to the Chairman of the MPU Kota Banda Aceh and Chairman of the MPU Aceh Jaya, that fasting can also be used as a form of therapy and spiritual rehabilitation for the victims of disaster, because with fasting, both obligatory and Sunnah are conducted with full faith, sincerity, and really, will give birth to a healthy soul because the core of the command to perform fasting is self-control.

Self-control, they say, is a feature of mental health. The role of Acehese ulama in doing therapy and rehabilitation of fasting is to give guidance and *tausiyah* to the victims of the disaster about the implementation of worship that has been taught the Prophet, according to the Qur'an and Hadith. Guidance given by *ulemas*, the victims are expected to be cautious people so they can face the disaster with patience and sincerity. Fasting also has the medical and therapeutic benefits of various physical ailments. Fasting is no other exercise of self-control in order to have a healthy soul, and increase piety to God. The role of the *ulemas* in the therapy of fasting is to prevent the disturbance of the souls of the victims, and to educate them to have a healthy soul and heart and to increase their faith and piety to Allah because fasting is only for the believers. Words of Allah SWT:

Meaning: "O you who believe, are required of you fasting as required of those before you so that you may be cautious" (Q., S., Al-Baqarah / 2: 183).

With faith and devotion to Allah the Almighty, the souls and hearts of the victims become more calm and peaceful, so the trauma and stress of the disaster is lost by itself. If the heart (*qalb*) is healthy, then it will produce good works. While a sick and dead heart will give birth to evil deeds. If so, then the duty of man is trying to make the heart healthy and avoid it from the illness. The role of the Acehese *ulemas* in this regard, is to help people avoid the sick and dead hearts. To avoid sick and dead hearts, fasting becomes Acehese *ulemas* as an appropriate and effective therapy and rehabilitation tool for the victims of the earthquake and tsunami of Aceh, because in fasting it also helped the soul and heart fasted.

To get closer to Allah SWT, the victims of the disaster are trained and taught by *ulemas* to cleanse and purify their souls from disgraceful traits, such as refraining from lust, anger, worldly love, stealing, snatching, jealousy and arrogance. *Ulemas* also teaches *tasawuf* knowledge and soul exercises, such as *zuhud*, *wara* and *uzlah*. This purification (catharsis/*tazkiyah*) is important for the victims of the disaster in approaching the Most Holy, namely Allah SWT. Therefore, the Aceh *ulemas* (MPUs) play a role in facilitating and facilitating the victims of the disaster, as well as educating them into a true Sufi, so that they are not soluble in pain, distress, despair, stress, phobias and prolonged depression due to the disaster to them.

3.5 Method of Tazkiyat al-Anfus

Besides the psychoreligious therapy and rehabilitation methods as the above *ulemas* conducted, *tazkiyat al-anfus* method (self-purification) includes one of the most important methods of Aceh's *ulemas* (MPU) to rehabilitate the victims' mental of disaster, earthquake and tsunami disaster Aceh, so that survivors still draw closer to Allah SWT, for the disaster and the disasters they have experienced. All of them is the trial God has given to believers.

3.6 Taujiyah Ulama Method

Taujiyah of *ulemas* Aceh can be used as a tool and method of mental rehabilitation and Acehese people who are victims of disaster. The Aceh *ulemas* (MPU) have issued many of their *Taujiyah* related to earthquake and tsunami disaster in Aceh. Through this *Taujiyah*, the Aceh clerics warned, both to the government, the community, and to the disaster victims, that the earthquake and tsunami that occurred in Aceh on December 26, 2004 was a warning to Allah SWT, to mankind. Therefore, human beings must take lessons and lessons from such events are demanded by Islam. If *Taujiyah* of Aceh *ulemas* above, lived, contemplated and practiced, able to strengthen faith and piety, especially for the victims of the disaster, then the trauma and stress experienced by them will recover gradually because they realized that the event was a warning to Allah SWT, for human beings who have the intellect of this earth.

IV. CONCLUSION

About the role of Aceh's *ulemas* (MPU) in post-conflict rehabilitation and reconstruction of Aceh, earthquake and tsunami, there are three forms of informant answers. First; the *ulemas* did not play a role, arguing that the atmosphere of the conflict was very tense, causing them not to be involved. Another reasons, because there are some *ulemas* (MPU) that are never invited by the Government of Aceh in rehabilitating and reconstructing of Aceh. Therefore, some Acehese *ulemas* (MPUs) feel that the Acehese government has not sincerely made the Acehese *ulemas* as equal partners in giving local policy considerations. The opinion of the majority of informants said that when the conflict was going on and the onset of the earthquake and tsunami was under way, the *ulemas* did not play a role. Their reason, for fear of being targeted by irresponsible people and some Acehese *ulemas* and their families was also affected by the disaster. However, when the conflict was somewhat conducive, *ulemas* acted as peace and mediation between Republic of Indonesia and GAM. When the earthquake and tsunami have subsided, the *ulemas* act as the enlightenment of the mind of the *ummah* and perform various methods of mental therapy for the victims of disaster. *Ulemas* acts as moral example to uphold '*amar ma'ruf nah³ munkar*' in Aceh rehabilitation and reconstruction process. Another informant responded that the Acehese *ulemas* are instrumental in handling the conflict, proved that the Chairman of the Aceh MPU witnessed the signing of Memorandum of Understanding (MoU) of the Government of Indonesia and GAM on Monday 15 August 2005 in Helsinki, Finland. In the rehabilitation and reconstruction of Aceh, the *ulemas* have succeeded in laying out four main pillars of rehabilitation and reconstruction in Aceh, namely Islam, Keacehan, Keindonesiaan and Universitas Indonesia. In addition, the role of *ulemas* (MPU) in rehabilitation and reconstruction of Aceh is not only limited to the consideration of regional policies, advice and *fatwas*, but also involvement in planning (legislative), execution (executive) supervision (judiciary), evaluation, and utilization of the infrastructure. The Acehese *ulemas* also play a role in the spiritual and mental therapy of the victims from revenge, trauma, stress and depression. Many *ulemas* face obstacles in rehabilitation and reconstruction of Aceh, especially in financial mechanisms, less *ulemas* are involved. *Ulemas* found buildings resembling churches, in aid found the Gospel, there are still victims of not getting home, experts are still very limited, unpreparedness of the people of Aceh in the face of disaster, silting *aqidah*, apostasy, and the *Zindiq*, children brought out of Aceh. Young people can still be influenced by foreign volunteers partying and singing on the

seafrent, when the time of prayer arrives, on the grounds of modern rehabilitation and reconstruction of Aceh. The parallels of the *ulemas* with the *umara* are still not in accordance as desired.

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